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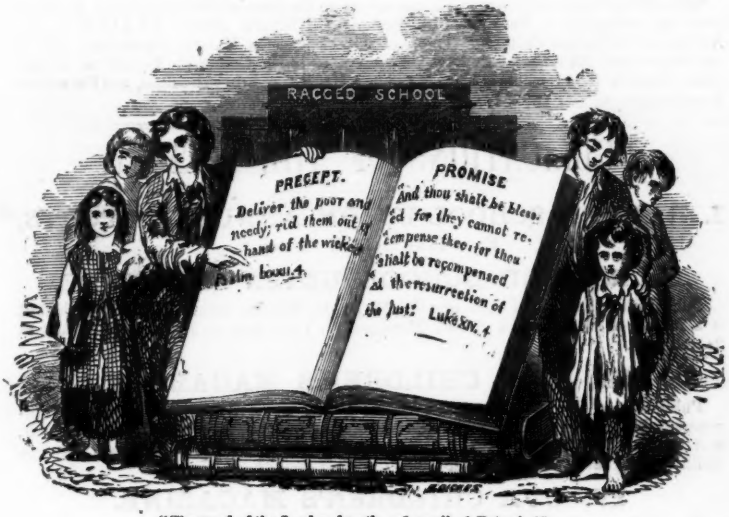
THE

RAGGED SCHOOL UNION MAGAZINE.

No. CLXXV. JULY, 1863. Vol. XV.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the wicked
PROMISE
And thou shalt be blessed for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just: Luke XIV. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing from Mrs. Reade; a parcel of clothing, &c., from Miss Bodkin for the Lamb and Flag Schools; a parcel of books, &c., from Miss Buffett; and 1,000 copies of a tract, "Just as I am," from the author, T. N. Timothy, Esq.

We are requested by the Committee of the Nichol Street School Bazaar to acknowledge with thanks the sum of £10 18s. 3d. from Mrs. Taylor and friends, Bradford-on-Avon.

Donations of old clothes, and books for forming Ragged School libraries, will be thankfully received by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand, W.C.

MR. GENT begs to return very sincere thanks to the friends who kindly aided by either votes or contributions the successful election of HENRY JOHN BUTLER to the Asylum for Fatherless Children. The election took place on Monday, June 15th. Other two children of the same family have been admitted to the Children's Asylum at Kingsdown, Bristol. The remaining child of the late Mr. Butler is in a situation, and the widow is now employed as a Bible Woman.

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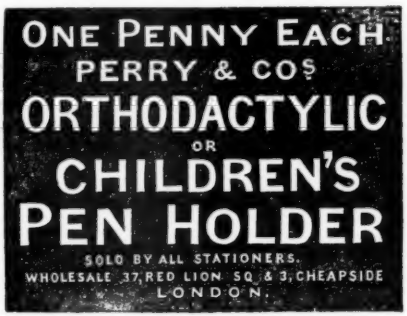

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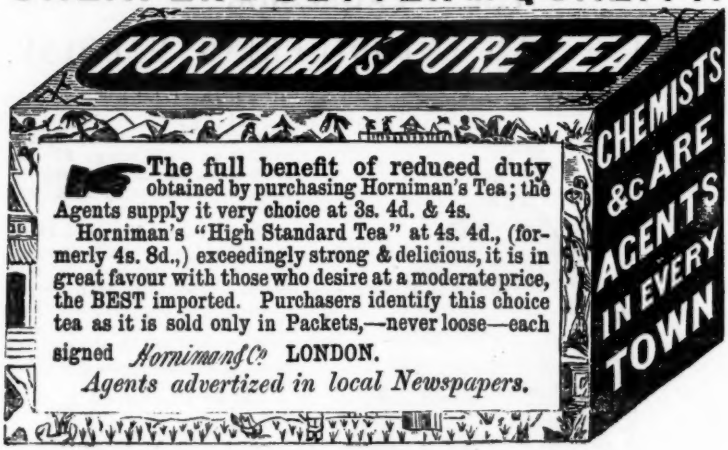

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Papers, Original and Selected.

WORKING MEN'S CLUBS.

No. II.*

"Faith which worketh by love."

WORKING Men's Clubs, two years ago almost unknown and unheard of, have during the past few months occupied a large share of public attention. There has been a growing impression that working men were "more sinned against than sinning," and that the intemperance so prevalent among them was more the result of social habits than of preference. When, therefore, a practical plan was developed, backed by more than two years' success, combining sufficient comfort and attraction as to draw a larger number of men than the premises could accommodate, it was welcomed as a happy discovery, and pronounced to be "exactly the want of the day." The press, with its thousand pens, lent its powerful aid in rendering the movement popular, and a society for promoting the formation of Working Men's Clubs sprung into existence.

The ball has thus been set going, and, so far, well; but, as with all new movements, a variety of opinions and suggestions are put forward by those who have as yet had but little or no experience on the subject, some of which, if carried out, would lead inevitably to the failure of any institution based upon them. We purpose touching on a few of the more important, founding the opinions advanced on the nearly three years' experience of the Duck Lane Club, Westminster.

First, then, How shall these Clubs be managed? Some persons suggest there should be a President, Secretary, and Committee of *gentlemen;* others, taking a more popular view, propose that at least *one-half* of the Committee should be working men; but it has been found that to be really successful the Committee should consist *wholly* of working men, to whom, with the Secretary, also chosen from their body, the entire management should be

* No I. Paper appeared in the May Number.

intrusted. Of course there must always be a head over the institution, a friend ready to give advice when required, but he should not be present at the Committee meetings unless specially invited. It is obvious that, for the proper carrying out of the rules, and the maintenance of order where a large number of men are assembled, a constant nightly supervision is requisite; this can only be carried out by the men themselves, some members of the Committee always being present; and also that as the Club developes itself and various efforts are started, little contingencies may arise which require an immediate settlement, rendering a weekly Committee meeting necessary, at which few gentlemen would be disposed punctually to attend.

Secondly, it has been asserted that "Beer is a necessary of life to a working man," and that he will not frequent any place where it cannot be obtained. This, as before stated, has been proved a fallacy, and that in a locality the least favourable apparently for such an experiment. But it has been said, "Let the question be decided by a majority of the members;" but what, then, becomes of the minority? A party feeling would be aroused, leading sooner or later to angry words and unkind acts, which would seriously injure the Institution. No; the question should be decided in one of the fundamental rules, excluding all intoxicants. This prevents any controversy, and the member who reads the rules of management is free to enter or not, but which he invariably does, thankful to find a social room where he is free from the temptation of "the drink."

Thirdly, it has been urged that the *chief aim* should be to provide amusement in the shape of a variety of games, including bowls and skittles, and that "to attempt mental improvement and mutual helpfulness by the formation of co-operative societies, leading the members to feel a desire to promote the common good, would be only embarrassing and vexatious, foredooming the Institution to a short and unsatisfactory existence." Such has not been the experience of the Duck Lane Club, where many men who could read and write very imperfectly have attended the classes so as greatly to improve themselves, while, as each of the various societies have been formed, additional interest has been manifested in the success of "our Club," and a desire to aid one another when practicable has been developed.

As the writer (the Rev. B. Richings, Vicar of Mancetter) of

a series of able letters on the subject says, "The object of Working Men's Clubs is not to induce men who have comfortable homes to quit their own fireside, but to provide a place of resort free from intoxicating drinks for those who would be sure to go to the public house if they had no club in which to pass their evenings. . . . In some clubs, provision having been made for no fewer than fourteen games in the halls and skittle-grounds annexed, we should fear but little reading or social converse prevails, that lectures, books, periodicals, and even newspapers are but in little demand, and that not much is going on to cultivate the mind, improve the understanding, or increase the knowledge of the members and raise them in society." As regards the "self-helping" societies, unless some such be formed in the clubs the public-house will still retain much of its attraction, as the landlord invariably has something of the kind carried on. A Penny Bank should certainly be started at once: it teaches the first lesson in the art of saving, and often proves "a friend in need." One illustration may be interesting:—"A member of the Duck Lane Club, who has a very drunken wife, commenced putting in the bank a portion of his earnings weekly unknown to his 'better half.' At the commencement of the year his son injured his arm so as to render him unable to work for many weeks; his two daughters also had no employment. In this dilemma the poor man's wages would have been totally inadequate to meet the exigency; but having *seven pounds* in the bank, he has been able to withdraw sufficient from time to time to support his family, while but for the Club and the Penny Bank he must have become a pauper." A Sick Society should also be started as soon as the members become a little acquainted with each other, and a Labour Loan Society is also of the greatest service to the poor man. A few words of explanation may be useful. A member of the society can take up one or more shares not exceeding four, at threepence a share; at the end of thirteen weeks he is entitled to a loan of £1 for every 6s. 6d. paid, which loan must be repaid by weekly instalments, still continuing to pay up his shares; every quarter the accounts are audited by two members elected for that purpose, and a dividend is declared (consisting of entrance fees, fines, and interest on loans), which is added to each member's stock, accumulating a little fund. At the Working Men's Club Loan Society (Duck Lane), established July 31st, 1861, 110 separate loans have been granted since October 30th, 1861,

representing a sum of £207, although the capital amounts but to £82, divided among 57 members; the rules * are enrolled according to Act of Parliament, and certified by Mr. Tidd Pratt, and the society is managed entirely by the men themselves; there has not been one defaulter, and the last accounts stated that the society was "in good health and famous spirits, thank God." If these societies are thus carried on in Working Men's Clubs we shall cease to hear of so many being broken up through mismanagement and excessive expenditure. Only a few days ago, in a town in Leicestershire, the landlord of a public-house set fire to his premises in the hope of hiding his appropriation of the funds of a benefit society deposited with him as treasurer. On the fire being extinguished the wretched man was found head downwards in the water tank, but was rescued and conveyed to prison. The members' deposits had during several years amounted to over £2,000, all of which he had embezzled, leaving the men without

* As indicating the mode of subscription and distribution, we give the following extracts from the rules:—

"1. That this Society be denominated the 'WORKING MEN'S CLUB LOAN SOCIETY,' the object of which shall be to raise by equal contributions from each member a fund for the purpose of lending the same in sums of not less than ten shillings, nor more than fifteen pounds, to the industrious classes. Interest and taking payments for the same by weekly instalments thereon."

"20. That every person who has been a member three months, and clear on the books, will be eligible to have loans, according to shares, viz.:—One share, ten shillings; two shares, one pound; three shares, one pound ten shillings. Six months, one pound, two pounds, and three pounds. Nine months, one pound ten shillings, three pounds, four pounds ten shillings. Twelve months, two pounds, four pounds, and six pounds. No member be allowed to hold more than four shares, and to pay threepence per week for each share, which shall be placed to the member's stock account."

"24. That after a deduction of sixpence in the pound has been made from the quarterly net profits of this Society for expenses attending the formation, and for a reserve fund to the amount of twenty pounds, the remainder shall every quarter be proportionately divided amongst the members on every ten shillings capital standing to their account."

"25. That a Treasurer be appointed, who shall be responsible for all moneys paid to the said Treasurer by the Trustees, or by any other person for and on account of the Society; the Treasurer shall pay no money for or on account thereof, except by an order or cheque signed by the Trustee and countersigned by the Secretary, and shall become bound with sureties for the faithful execution of such office or trust, pursuant to the 3rd and 4th Vic. cap. 110, sec. 12, in the sum of £100."

"26. That an abstract of the accounts of this Society shall be made up to the last meeting night in December in each year, and forwarded to the Barrister appointed to revise the Rules of Savings' Banks, according to the 3rd and 4th Vic. cap. 110, sec. 27."

"33. That the meetings of this Society shall be held in the Working Men's Club and Reading Room, Duck Lane, Westminster, and that none but regular members of the Working Men's Club shall be members of this Loan Society."

any provision in case of sickness or death. Further comment is unnecessary.

Fourthly, although it would be very injudicious to convert the Clubs into Mission Halls, yet to permit them to be open on the Sunday without some special notice of the sacredness of the day (by a Bible Class, or a simple unsectarian service, lasting not more than an hour, and by the substitution of a different kind of reading instead of Sunday newspapers), would have a most disastrous moral effect upon those men who should be unfortunate enough to become members of them. To argue that "the men must be gradually led to higher and better things rather than coerced by a rule that may appear tyrannical and unjust," is indeed to sacrifice principle to prejudice, and to build a fair house upon the sand, the fall of which will be very great; for it is written, "Them that honour me, I will honour: but they that despise me shall be lightly esteemed." A working man, a member of the Duck Lane Club, thus expressed himself recently on the subject:—"Of what good would our Club have ever been to me had the religious element not been incorporated with our Institution, holding the opinion that I did when our Club was first opened, that the Bible was only a part of a system of government established by the upper to keep in subjection the lower classes of society? I should have naturally argued that the promoters of the Club knew the Bible to be, what I then believed, a humbug; and that, having no confidence in it themselves, they were afraid to press it upon our notice for fear of driving us away; so that my disbelief in the Bible would have been confirmed. But when our Club was opened, and Sunday night after Sunday night I saw gentlemen coming, some from long distances and at great personal inconvenience, to preach the Gospel to us, and found, as I very soon did, that they not only professed but really did believe the Bible, and that the rule of that holy book formed the rule of their lives, I soon found the conviction stealing over me that the Bible must be true or it could not have the power to purify human nature so; for, however inconsistent it may be, *we are most of us prone to judge of religion by the conduct of its professors.*"

It is time, then, for the Christian philanthropist to take the matter up, lest the movement should degenerate into a mere secular one, administering only to the animal requirements of the men, to the total neglect of their spiritual elevation.

Lastly, the success of a Club must be determined, not by the number of names on the books, but by the nightly and weekly attendance. If after a sufficient time has elapsed for a Club to become known in a populous district the attendance is scanty, it is a proof that the men do not feel at home, and that there is some radical defect in the management which should be carefully inquired into and remedied; for working men will gladly avail themselves of the opportunity of attending a social comfortable room, where they can meet their companions and smoke their pipe, without being expected to stand something "for the good of the house," but where, as a wife *naïvely* expressed it, "if they had a hundred pounds (!) in their pocket when they went to the Club, it would be safe, and they would bring it all home!" Let the Institution be but commenced with a single eye to promote the glory of God, and the welfare of our poorer, much-tried brethren, and the success is certain.

We give one year's expenditure at the Westminster Working Men's Club, Duck Lane, the cost of building, enlarging, and fittings being £460.

	£	s.	d.
Ground Rent	5	0	0
Insurance	1	2	6
Water Rate, 6s., Land Tax, 14s.	1	0	0
Gas	15	11	4
Coke and Coal	4	5	0
Printing Rules, Cards, Stationery, &c.	6	9	3½
Newspapers and Magazines	11	15	6¼
Room-keeper's Wages	20	3	6
Sundries (Sawdust, Wood, Soap, Washing, Black Lead, &c., &c.)	2	14	3
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Sweeping Chimneys	0	7	0
Coffee Boiler	0	14	6
Coffee Cups	0	3	6
	£69	17	10¾

There has been received for coffee during the year £18 12s. 5d., which, at ½d. a cup, represents *eight thousand nine hundred and thirty-eight.*

TEACHERS AND HOW TO GET THEM.

"The harvest is plenteous, but the labourers few."

In all ages this has been true; the work to be accomplished great, and the workmen scarce. Labourers have greatly increased since our Lord's words were uttered; but still there is a scarcity of labourers; such as his Spirit has qualified for the duty of making Christ known. If preachers of the right kind are scarce, so are teachers. The work of the latter is new compared with that of the former. Our Lord prescribes the remedy—pray. Pray alone, at the family altar, at the social meeting, at the public assembly. Pray earnestly, constantly, with sincerity. But prayer must be accompanied with effort; to do the one without doing the other is presumption.

If we require a larger number of spiritually-minded and truly-devoted teachers in the Sunday school work, we must—

1. *Look after them.* Some will come without seeking, but many more will come only when sought after. Look to the elder scholars for them, and see that the instruction there given is qualifying the youths, both male and female, for this work. Look to the teachers, urging them to find out, among their friends and acquaintances, such as would be suitable and willing if invited. Look to the minister for them. Who is so well qualified to select, from among his church, members fitted for the duty? Look to the deacons and elders for them, not their personal labour only, but to speak of the work when they confer with those who join the church. Look to the old scholars for them, among whom might be found many well adapted. Look to the parents, especially the fathers, not a few of whom before their marriage had much to do with the work. Look into the neighbourhood for them, where would be found residing many, who, too distant from their own Sunday school, would readily assist you in yours. A man or woman, loving Christ, and taught of the Spirit, should be readily engaged although not belonging to your denomination. Sects are mere matters of arrangement; piety is the great requisite. "He followeth not us, shall we forbid him?" said the disciples. "Certainly not," replied the Master, "for he that is not against me is with me."

2. *Encourage them* when they come to your assistance, especially the junior and the timid. Make every excuse for their imperfections, for the work is new, the duty strange, and in some respects, to them at least, it is difficult. Let your teachers notice the new comers, speak kindly to them, study their comfort, offer assistance. The superintendent should specially smooth the way to young beginners; explain what is expected of them; offer to give the class a lesson in their presence; specially watch that the scholars do not take advantage of their want of acquaintance with the work; remember them specially in prayer alone, at the teachers' meeting, and at the desk. Some schools are like a sieve—however many teachers may enter they are always in need. The new comers find no attraction, no kindness, no affection, and soon they depart.

3. *Make inquiries after them* should they stay away. Let them feel their assistance is valued, and their absence noticed. Do not be reluctant,

when asked, to spare them a day, or a half day, or a longer time; but promise to keep the class till a given time. Bear with many infirmities, irregularities, at first, as many of these evils will abate as their hearts get more thoroughly warm in the work. There is no defect but what may be remedied by-and-by when larger supplies of the Divine Spirit are bestowed; and their zeal, and faith, and love shall increase. Never give them up till you discover that Providence has placed it out of their power to help you.

Lastly. *Part with your teachers when Providence calls them;* for there is that scattereth and yet increaseth. Some schools can speak of the many faithful and successful labourers they have furnished to the Lord's vineyard. Care has been taken to draw out their talents, to give those talents healthy exercise, and, when occasion has served, the best of the teachers have been spared to go and water some other vineyard. Teachers of experience make excellent office-bearers in newly formed schools; the observation they have made has fitted them not only for the duty of teaching, but for that of ruling. An instance occurred in which five teachers left a school at the same time to assist a needy school; they were spared in faith, and their lack of service was presently supplied. Continual inroads are made in the same school, but the self-denial reacts to the benefit of the school which spares them. "Go, teach all nations," is our Lord's command; and we must be prepared to exercise self-denial and faith in the carrying on of his work. "The liberal soul shall be made fat."

SCRAPS OF MUTTON.

"THOSE scraps of mutton," said I, musing as I went along; "those scraps of mutton!"

As I passed a butcher's shop in a large town I could not but notice how differently the rich and the poor were provided for. There were hanging up in front, and spread out on benches covered with clean cloths inside the shop, quarters, sirloins, and rounds of beef, with saddles of mutton, haunches, and other joints of the very first quality. Just at the moment came up to the shop a good-looking, light-hearted, broad-breasted man in a white waistcoat, jingling his gold seals, and making a low, half-whistling sound with his mouth. He looked carelessly at the prime joints, bargained for a sirloin, a haunch, and a tongue, obtained a little abatement—more, I suspect, because it was business-like than for any other reason—and walked on in the direction of the Exchange, thinking, I believe, no more of the money he had paid than he did of the penny which a minute before he had given to the sweeper of the crossing.

But while the light-hearted, white-waistcoated man thus bargained for the prime joints on the benches covered with clean cloths, I observed another bench which had no cloth at all upon it.

It stood at one end, outside the shop, almost like a separate concern. Hardly need I say that it was intended for the poor. It had upon it scarcely anything else than scraps of mutton.

The white-waistcoated man, I verily think, never saw them, never thought

of them, never knew that they were there. If he had, he was as likely a looking man as any one I know to have given a hundred of them away to the poor. It is often rather want of thought than unkindness that keeps the wealthy from performing deeds of charity.

"Those scraps of mutton," thought I, "those scraps of mutton!"

A poor, meek-looking woman, with famine in her face, passed by with an old basket in her hand, and she passed and looked at the scraps of meat wishfully, then ventured to lift up one of them, to turn it round, and ask the price. I warrant you, by its appearance, that it had been handled by twenty people at least before her. The poor woman shook her head at the price, and walked slowly on, returning, however, in a little time, and making a bidding, when the good-humoured butcher told her to take it, and make it up to him another time. But though this poor woman bore away her scrap of mutton, many others did not do so who appeared to be in as much need as she was. Some, who had short tempers, told the butcher that he ought to be ashamed to ask poor creatures so much for such wretched scraps; others went away in silence; and one tall, thin, sharp-faced man, very dirty and very ragged, seemed quite ready to beg, to borrow, or to steal. In a word, I saw in a little time a great deal of misery, and walked away with a heavy heart. "Those scraps of mutton," said I, musing, as I went along; "those scraps of mutton!" Again it occurred to me how differently the rich and the poor are provided for. The light-hearted man in the white waistcoat never looked at the scraps of mutton, not he; he never dreamed of such things; they were quite out of his way. The poor woman never looked up to the sirloins and saddles that were hanging up. Why should she? She might just as well have gazed up at the gilded ball at the top of St. Paul's, for she was about as likely to obtain the one as the other. "Those scraps of mutton," thought I; "those scraps of mutton!"

You may, perhaps, be thinking, reader, and I hope you are, that I ought to have helped some of the poor creatures described by me. Supposing, however, that I was deficient in kindness, that will not justify you in following a bad example. I am about to propose to you how, providing you have leisure, ability, and inclination, you may pass an hour and expend a few shillings very pleasantly. Post yourself, then, on a Saturday night, within view of a butcher's shop, and exercise your discrimination and kindness by helping the poor people who come to purchase the scraps of mutton.

Take care, however, that you do not fall into an error. You must not expect to find them all cleanliness, propriety, good manners, and gratitude, but rather take them as you find them. Poverty is not the less real because it is attended with unlovely qualities. Now and then you may fall in with a poor widow, dressed in her clean cap, whose manners may proclaim that she has "seen better days," and whose thankfulness may more than repay you for your kindness; but more frequently you will meet with a want of cleanliness, a want of good manners, and a want of gratitude. The words of holy writ are not, Blessed is he that considereth the neatly dressed poor, or the well-behaved poor, or the thankful poor; but, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. xli. 1).

A poor woman may be uncleanly and forbidding, and yet be suffering grievously through distress. A poor man may be uncivil and unthankful,

and yet poverty may be gnawing him to the bones. Take the poor, then, such as they are; bear with them, speak kindly to them, correct their bad habits, if you can, but at any rate relieve them.

All that has been said of the sirloins and saddles, and those "scraps of mutton," all have been intended to call forth your sympathy for those whose bits and drops are precarious, whose comforts are small, and whose lives are one continued struggle with the evils of poverty. Mistake me not in thinking that I regard a lowly lot as a misfortune; that daily labour, common food, and coarse clothing are evils; on the contrary, I believe that many a poor, hard-working man has less care, less sorrow, and more health, sound slumber, peace, and real enjoyment of heart, than his richer neighbours; but there is this difference between the rich and the poor, that in trying times the one can retrench with advantage, while the other cannot retrench at all. Hundreds and thousands of poor people, at the best of times, struggle hard to meet their daily wants, and these, when trouble comes in any shape, are of necessity reduced at once to great distress.

Think of these things, and look around you; show that you have hearts in your bosoms, and that you have not only gratitude to the Father of Mercies for the comforts he has bestowed, but also sympathy for those who are battling with distress. Practice economy, kindness, and charity. Be assured that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. xi. 24, 25.

PROCEEDINGS OF THE NINETEENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Monday Evening, May 11th, 1863,

RIGHT HON. THE EARL OF SHAFTESBURY, K.G., IN THE CHAIR.

(*Continued from page* 144.)

Mr. Joseph Payne, in a humorous speech, supported the resolution. He began thus:—The Wise Man says that there is a time for all things. I should like to know where is the time for me to make a speech to-night? But as it may be expected that I should say a little, I will compress my remarks within as small a compass as I can. There was a certain Mrs. O'More, who said to a certain Mr. Phelim O'Flanagan, "Won't you be seated, Mr. O'Flanagan? You had better be seated, sir." "Thank you," said Mr. O'Flanagan, "I'm taller standing." And that is my position. I feel that I am taller, in a moral point of view, when standing on a Ragged School platform, advocating prevention, than when sitting on the bench of justice and dispensing punishment. I have no hesitation in saying that a vast deal of good has been done by the Ragged School movement in the diminishing of juvenile crime. A short time ago I delivered a lecture in my own neighbourhood to working men and their wives. One woman was asked the next morning how she liked it, and she said, "Very much indeed: it was sprinkled with *antidotes*, from the beginning to the end." The good woman meant *anecdotes;* but "antidotes" are very important things, and I will adopt

her expression. The Ragged School movement is an antidote to laziness, an antidote to haziness, an antidote to dinginess, and an antidote to stinginess. With regard to the latter I may say that I know the amount of the collection—£77 11s., among about 4,000 people—and I cannot help thinking that the meeting has taken Mr. Tucker's hint about the "two pence" too literally, and that they have all been good Samaritans and given their two pence only; forgetting that "two pence" in the days to which the parable referred was worth a great deal more than in the present day; but if they have miscalculated in that respect, they will have an opportunity of rectifying the mistake at the doors. A great deal has been said about the teachers; and I have such respect for them that I can never allow a meeting to pass without giving my testimony to their excellent conduct, and the title they have to the thanks of the Church and the world. They are hook-backed, full of tact, matter of fact, and never retract. In Mrs. Stowe's "Dred," the man who talked about everybody hanging on him, said he was hook-backed; and the more the children hung upon the teachers the better. They are full of tact: they know how to manage the children and make them obedient. They are matter of fact, and do not occupy the attention of the children with fine-spun speculations and physiological arguments. They do not act like the master who said to some school children, in the presence of Lord Shaftesbury, "Now, my dears, tell his lordship the difference between a molluscous and a pachydermatous animal." I cannot help thinking, as molluscous means soft, and pachydermatous hard-skinned, that if some application had been made to the pachydermatous part of the master, it might have done some good to the molluscous part of him, viz., his upper story. (Much laughter.) They do not retract, but persevere in the work they have undertaken. There are, however, certain things wanted: more teachers and more preachers, more nurses and more purses. I was once going to a Ragged School meeting, and saw a bill in a shoemaker's window: "Spring-heelers, pump men, and good binders wanted." The teachers should be "spring heelers:" they should not let the grass grow under their feet. They should be "pump men," temperance people, to introduce the temperance principle, to get rid of the effects of the gin-palace. And if they have active feet and clear heads, they will surely be "good binders" of the teachers to the children, and of the whole school to God. The right sort of preachers are those who do not mumble, do not grumble, do not stumble, and will not crumble. They speak out. A great lawyer once said, that if a man were to call out "murder" in the same tone in which he made love, no one would come to his assistance. They do not grumble, but wait patiently for preferment. They walk uprightly, and therefore do not stumble; and they will not crumble, but their work will remain. We may apply to the reputation of a pious minister the well-known words of the poet:—

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of the greatest importance, for it is that mingling together of the different classes of society which is essential to the well-being of the community; and promotes so strongly the prosperity of the land in which we live. After a few more illustrative remarks, Mr. Payne concluded his speech by reading the 1,854th series of verses:—

Never give up: there are thousands to win,
Though there are thousands already brought in;
But, till both numbers in safety I see,
Never give up, is the motto for me!

Never give up, says the Earl in the chair,
Who has so long made the ragged his care,
Drawing them out of the gutter and mire:
Never give up, is his constant desire!

Never give up, says the Bishop, who goes
Over the ocean to lessen earth's woes.
Always believing this THOMAS has been:
Never give up, will his maxim be seen!

Never give up, say the Pastors so good,
Out-spoken, plain-spoken, well-understood.
When for the ragged their sermons they make,
Never give up, is the text they must take!

Never give up, say the Teachers so kind,
Active in body and gentle in mind;
Telling plain truths to the simple in thought—
Never give up, while there's one to be taught!

Never give up, say the Children themselves,
Some like "old Time," and some "merry as elves:"
Teachers are better than judge and police:
Never give up, till we ask you to cease!

Never give up: but methinks that I hear
Some one, quite weary, exclaim with a sneer,
"You will, if talking much longer you keep,
Never give up till you've sent us to sleep!"

So, in conclusion, at once I must say,
Pray while you're working, and work while you pray;
And if you seek with "the Master" to sup,
Never, no never, no never give up!

The resolution was put to the meeting, and carried unanimously.

Sir ROBERT CARDEN.—The resolution which I have the honour to propose—and I assure you I esteem it a very great honour in being selected to propose it—contains everything that I could wish to speak. Only one observation I should like to make; namely, that this is the nineteenth anniversary, and our excellent friend the Earl has never omitted being present once in the nineteen years. I beg, ladies and gentlemen, to propose, "That the most cordial thanks of this assembly, and of all real friends to the poor, are due to the noble lord, for his presidency this evening, and for his unexampled efforts at all times for the advancement of this Society."

The Rev. Dr. ALLEN.—I am sure that this large assembly will pause before they leave the room, in order that not one voice be unheard, not one hand be kept down, in passing a resolution which, if not the most important, certainly is very important to us as a grateful people to that noble lord to whom we ever look if we want some one to foster us; that noble lord who has elevated the Peerage of this country, and, loved as it has been by the higher and middle classes, has made it loved also by the lower classes. Never did the Peerage of this country stand so high among all classes of the people as at the present time; and I am here to declare that it is to the Earl of Shaftesbury we owe so much.

The resolution was carried by acclamation, three cheers being given for the noble Earl.

The CHAIRMAN.—My good friends,—One word only is requisite to express the very deep sense that I have of the vote of thanks that you have been pleased to pass to me. I return to *you* my thanks for the numbers in which you have come here to-night, and for the manifestation of your earnest and hearty feeling in this great cause. One word only in the resolution that has been passed will I alludo to. You talk of my "unexampled" efforts in this matter. I am afraid my efforts are only unexampled in one sense; that I have taken upon myself occasionally to give you a little advice, with a small amount of rebuke into the bargain; but I am deeply grateful to you for the manner in which you have taken it, and for the permission you have extended to me to speak to you from my very inmost thoughts. And now let me say, with reference to the good Counsellor who has just given us such good advice—that we must not give up—all I can say is, that if

by the blessing of God my resolution continues not to give up, I must pray, and I hope you will pray, that simultaneously with that his blessing may be extended to me, that my health and strength may not give in.

The doxology and the benediction terminated the proceedings.

The Teachers' Column.

THE AIR WE BREATHE IN ITS SANITARY RELATIONS.

The science of social hygiene has obtained a considerable amount of attention of late years.

Some time ago a medical periodical, the *Lancet*, employed Dr. Hassell, a professional man of eminence, to analyze the various articles of food in common use. He announced to the world the startling fact, that they were all more or less adulterated with deteriorating impurities. A discovery of such public importance very properly attracted the notice of the Legislature, and a Parliamentary committee was appointed to investigate the subject. The result of that investigation fully confirmed Dr. Hassell's report. The stringent remarks made on that occasion, and the publicity given to the matter, it is hoped, has had the effect of checking to a considerable extent this nefarious practice.

Awhile afterwards Professor Faraday published a letter in the papers on the impurities of the Thames water, which brought forth some well-founded observations on the mischievous effects of its exhalations upon the health of the community. This led eventually to a more general inquiry into the subject of atmospheric deterioration, and the means of preventing it by the simple process of improved ventilation.

About the same time a singular circumstance came to light which strongly impressed upon the public mind the importance of this fact.

A statistical return of the death-rate amongst the household troops in the metropolis stated it to be so much above the average, that the cause of it was earnestly sought for, and found to be owing to defective ventilation, and insufficient breathing space, in the sleeping accommodation. When this was remedied the mortality was reduced to the ordinary rate.

The noxious influence of an impure atmosphere, generated by the breathing of many persons in a confined space, where there is not a sufficiently free access to fresh currents of air, is now pretty generally admitted, and more or less successful efforts are made to obviate it in public buildings. There is still, however, a singular prejudice in the minds of some persons, against a free ventilation, from a mistaken impression that the draughts of air thus introduced are detrimental to health.

For several years, whilst engaged in the duties of physician to the Brewer's Court Dispensary, in Great Wild Street, St. Giles's, I had occasion to visit most of the houses in the various courts and alleys of that district, and I invariably found the greatest indisposition on the part of the occupants of these crowded apartments to open their windows for the admission of air.

In Wild Court even, which had been restored and fitted for occupation with special sanitary arrangements, by a society established for improving the dwellings of the poor, under the able presidency of Lord Shaftesbury, I noticed that in very many instances the ventilators were papered over, and I had considerable difficulty in getting these obstacles to the free circulation of air removed.

I have been told that a similar objection to the use of the sanitary appliances of ventilation exists in the minds of some of the teachers in our Ragged Schools

from the fear of draughts. I would, therefore, in a kindly spirit and for their benefit, venture to point out to them the error of yielding to such an impression.

Fresh air is as much a necessary food for respiration as is wholesome diet for nutrition. Each in its way is essential for sustaining the vital powers, and a vitiated condition or an inadequate supply of either will assuredly be followed by bodily exhaustion, depressed spirits, and depreciated mental energy. Hence it is that in crowded assemblies where the ventilation is defective, and where in consequence the same air is repeatedly breathed, extreme prostration, and frequently fainting, is a very common occurrence.

A few remarks on the nature of atmospheric air, and its action on the blood during the process of respiration, will explain this very clearly.

In natural respiration, which is performed about eighteen times in a minute, one hundred and eighty times in an hour, and five thousand nine hundred and twenty times in the twenty-four hours, a pint of air is introduced into the lungs at each inspiration, making eighteen pints a minute, upwards of two hogsheads an hour, or more than fifty-seven hogsheads in twenty-four hours. To meet and appropriate this immense volume of air the heart, which in a healthy state and at adult age pulsates about seventy-two times in a minute, sends to the lungs at each pulsation two ounces of blood, that is, one hundred and forty-six ounces (about a gallon), every minute, two hundred and fifty pints in an hour, or nearly eleven thousand pints in twenty-four hours.

Now the object of this stupendous process is to vitalize the blood; and this is effected partly by the absorption of oxygen from the air, which unites with the blood, but principally by the combination of its oxygen with the carbon contained in the blood as a refuse matter, which is thus converted into carbonic acid gas for the purpose of effecting its escape in the act of expiration. The quantity of carbonic acid gas so expired is determined by the quantity of oxygen contained in the air inspired; two proportions of oxygen combining with one of carbon to form carbonic acid gas; and consequently the amount disengaged from the system is very considerable. The quantity of solid carbon or charcoal, indeed, expelled in this gaseous form, would amount, if separated from it, to nearly a pound in weight daily.

By this process the circulation is relieved of its refuse carbon, which gives the dark colour observed in the blood of the veins, and the bright vermilion colour of arterial blood is restored. An atmosphere loaded with the carbonic acid gas of expired air of course prevents this vitalization of the blood, and produces the depressing effects already alluded to.

Atmospheric air consists of oxygen and nitrogen gases, and traces of carbonic acid gas, and ammonia. Its proportions in every 100 parts are :—

	By weight.	By measure.
Oxygen	28 parts.	20.81 parts.
Nitrogen	77 „	79.19 „

Carbonic acid gas, from 3.7 to 6.2 measures in 10,000 measures of air.
Ammonia, a trace.

Thus it will be seen that carbonic acid gas ought to be scarcely appreciable in pure atmospheric air, and its presence therefore in any quantity is a noxious impurity.

It may be briefly stated that oxygen is a vitalizing agent and supports respiration, that nitrogen is a negative agent and simply dilutes the oxygen to make it fit for the purposes of breathing, but that carbonic acid is a destructive agent and poisons the blood. Hence the object of its expulsion from the lungs by the act of expiration. Hence, also, the reason why, retained in a confined atmosphere, and repeatedly breathed, it depresses the vital powers and produces exhaustion.

Carbonic acid gas is much heavier than atmospheric air: 100 cubic inches of the latter weigh only 31.017 grains, whereas 100 cubic inches of the former weigh 47.26 grains. It necessarily, there-

fore, occupies the lower stratum of the atmosphere, and thus the more readily exercises its baneful influence.

A striking instance of the deleterious effect of an atmosphere vitiated by human breathing, is furnished by the well-known incident of the Black Hole at Calcutta. One hundred and forty persons were confined there in a cell of small dimensions, having but one window for light and ventilation. The carbonic acid gas, generated by the breathing of so many persons, accumulated to such an extent as to occupy, by its gravity, the entire lower stratum of the atmosphere; and eventually only twenty-three, out of the one hundred and forty, escaped suffocation by their superior strength, which enabled them to climb above their less fortunate companions, and keep their heads above the level of this deadly gas.

Dissipated into the open air, this gas, so destructive to human life, serves a beneficent purpose. It is the respiratory food of plants, which, by a law of their nature, appropriate it to their use, and convert it into woody fibre, giving forth in return oxygen to the air, to assist in the supply of means for animal breathing.

An effective system of ventilation, therefore, necessarily promotes this healthy interchange of action between the two great families of creation, the animal and the vegetable worlds, and in the judicious employment of it we do but imitate the general principles pursued by nature herself in her own operations. In this, as in other matters of practical philosophy, indeed, we gain valuable hints from a study of the means by which she keeps up a sanitary equilibrium in the arrangements of the physical world. Her governing principle is movement. Nature is said to abhor a vacuum: much more truly may it be said she abhors stagnation. Everywhere and always she is at work—in the air, on the earth, and in the waters.

Bubbling fountains, rippling rills, rushing rivers, and ebbing tides, ending in the heaving ocean itself, form one course of current action; and evaporation, cloud condensation, and falling rain drops, another. Again, the rarified air, heated by contact with populated lands, and loaded with the impurities generated by the habits of social life, ascends, to be replaced by descending currents from a purer atmosphere. Even the more violent convulsions of nature have their beneficial effects. Hurricanes are intended to restore the balance of a disturbed condition of the ordinary course of air currents, and thunder-storms are sent to re-establish a lost equilibrium between the negative and positive electricity of the atmosphere.

All these natural phenomena, indeed, are so many sanitary agents in their way, and while they afford lessons for mankind to profit by, the very indifference with which such instruction is too often received, shows how much more merciful the beneficent and all-wise Lawgiver of nature is to man, than man is disposed to be to himself and to his fellow-men.

M. D.

The Children's Gallery.

THE CAIRO RAGGED SCHOOL.

In our happy country, if a child does not belong to vicious or very wretched parents, it is a matter of course that he is sent to school, unless the family can afford home instruction; and it is difficult for us to conceive (unless we have actually seen it) a state of society in which the scholars have to be gathered with as much difficulty as if they were birds, and the teacher a fowler going about to catch his feathered prey. Our little birds are not exactly snared, indeed, but affectionately urged to

enter the yard where grain is spread for them.

On first opening the Cairo Ragged School, it was needful for the monitress to stand at the door and beckon to the pupils, or, indeed, to any children passing by, and try to persuade them to come in; for their fear of Europeans, and the ridiculous stories circulated by some Moslems about Christians carrying away Egyptian girls to make slaves of them in England, made many hesitate to intrust themselves to our care. Sometimes Menni was sent round to the neighbouring houses to ask the children to return after a few days' absence. Much patience and unwearied efforts are necessary for a mission school teacher, in order to keep up her ranks; but it will not do to fret or lament over the loss of promising pupils; it only induces low spirits, and a hopeful, cheerful frame of mind is essential in all such labours.

One cannot help mourning a little if an interesting scholar passes the door with a laugh of defiance, and says, "I will not come any more: I do not care to learn to read"! But God sends another in her place, and he knows (which we do not) who will, and who will not, receive the good seed we endeavour to sow in the young hearts. And sometimes a seed may be sown when we do not think it is, and after many days may be found to the glory of God and the saving of a soul from destruction.

Nor must we despise humble means of bringing children under good influences. John Pound's wiling the ragged boys by a roasted potato, often came to my mind when catching a stray Moslem child by means of a bright English thimble, or an alphabet written with a red pencil. Little by little, a taste for learning is aroused, and a love for the teacher; then a pride is taken in the school, and then the hardest part is over, and it is no longer necessary to hunt for scholars. But no one, who has had the first steps to take, ought ever to forget the days of small things, the days of standing at the door-step and calling the little ones to come in and hear of Jesus!

M. L. W.

THE RAGGED BOY SAVED;

OR,

WHAT A PENNY DID.

Willie Page sat by the fireside, wondering what he could do for the poor boy that lived opposite his mother's neat little cottage. Each day they met his heart warmed towards the bare-footed, ragged urchin, who attended no school, but ran loose on the streets.

Willie's parents were well-to-do in the world. His father was a steady, industrious tradesman, looked up to by his fellow-workmen and respected by his employers. Having married a religious woman, John Page (who in his youth was anything but thoughtful) was induced to attend the chapel. By-and-by a change for the better came over John. Instead of now spending his evenings in the dram-shop, he remained by his Mary's side, reading to her portions of, to him that once sealed book, the Holy Bible.

Years flew on, and at last a child was born to them, the hero of our short tale. That was a joyous morning his dear Mary asked him to look upon his little son! As he gazed tears of joy dimmed his eyes, but he hastily brushed them aside with his rough hands. Long had he wished for this event; not that he felt discontented with his lot. "It would be so pleasant," he would say, "to have a little boy to train up in the way he should go."

When Willie was born his parents lived in a garret. Now that they had saved a little, John thought they might rent the cottage lately occupied by the Hamiltons, who had just emigrated to Australia. It was in the month of May when they removed, and nothing could exceed the joy the happy couple felt on having a door to themselves. Around that door smiled the fairest of flowers, scenting the air with their odorous breathings, while on bush and tree song-birds warbled at early dawn and dewy eve. Inwardly, as they gazed on cottage, and flower, and bush, and tree, John and Mary thanked God for their prosperity.

The little child grew to be a boy; a

sweet-faced fairy, John would say; too good by far for this rough world. John was wrong here: one cannot be too good for this world. It needs all our goodness to help to make it better.

At six years of age Willie was at the head of his class at school. While other boys were standing at the corners of the streets idling away their precious time, Willie was at his lessons. His books were his only companions—loved companions that never once bade him do a bad action. Year after year found him the more anxious to learn, and at the time our story commences he was pupil-teacher in the parish school. While he taught others he did not forget to teach himself. Whatever spare moments he could command were spent in the company of his books.

Willie, in going to and from the school, had occasion very often to meet the ragged boy who lived opposite. He wished to do him good, but somehow or other, whenever he felt so inclined, Jack Saunders would take to his heels, and scamper off. However, on coming home from school the night we find him by the fireside, wondering what good he could do, Willie had a few minutes' conversation with Jack. Then he learned, for the first time, that his father died some years since, and that now his mother had to go out to wash, to provide the necessaries of life for herself and family, Jack and a younger sister. Willie, with an earnestness he did not know himself capable of, besought Jack to leave off his evil ways, and come to school. Jack's heart was touched during the interview, and before they parted he promised to speak to his mother, as soon as she came home, about being sent to school. He did speak.

As Willie sat wondering what he could do for the fatherless boy, deep sighs escaped his bosom. His mother overhearing him, asked tenderly what was the matter, and on being told, suggested the idea that he should buy a book, and go over early next morning and ask Jack to come with him to school. At supper Willie's father, having been told the story, approved of the idea, adding, that if Jack could be got to consent, he would most willingly pay his fee for him. Happy night for Willie Page! Already he wished the morning come, that he might call upon the widow. It came, laden with the breath of flowers and glad with the song of birds. Never in his life had Willie arose to the labours of the day with a heart so light. His face beamed with joy: it seemed as though he had already gained over Jack from his evil companions. An hour before school-time Willie, with the first lesson-book in hand, lifted the latch of Widow Saunders's cot. He found the widow just about to depart for her day's work, but, on mentioning the cause of his visit, she very kindly desired him to be seated. With tears in his eyes, Willie told her how much he loved her boy—loved him because he had a soul to be saved from the evil of the world. The widow had never before listened to so many kind words; no wonder she wiped her eyes with the corner of her apron. "My Jack loved by you! I thought nobody cared for him. My Jack loved by Jesus! Can Jesus love such a wicked boy? Well, it never struck me so. Yes, yes," she whispered, between her sobs, "Jack shall go to school, and that this very day; but may he come as he is?" "Oh yes," Willie replied; "Jack will be made welcome in his rags. Jesus loves us none the less because we are ragged: he bids us come to him just as we are. His arms are open to receive us, poor and naked though we be. He wants us to come to him naked, that he may clothe us in his own spotless robes."

Jack came. Barefooted and ragged though he was, the master received him kindly. His shining face, ever bright with a smile, soon won for him many friends in his class. Willie undertook to teach him his letters. At first he was a little slow—it is so hard to learn good—but he was anxious, that was a great deal. Two nights in the week Willie spent an hour with Jack in his mother's cot. The widow always made a point to be at home those nights. In teaching her son she herself received good at Willie's hands. Jack soon learned to read. He was not now

to be seen at the corners of the streets with his old companions: he shunned them—took to his heels whenever they sought to tempt him from the right path. In his turn he, too, became a teacher, though not in school. Night after night he read to his sister his lessons from the best of books, told her about Jesus, and what he had done for a sinful world.

* * * *

Years have passed, and Willie Page and Jack Saunders are now grown to be men. Both are married, and both are staunch friends. The one is now parish schoolmaster; the other, a steady, industrious mechanic. Both are happy in their married life; and both are blessed with sweet-faced, rosy-cheeked boys and girls. Both have had to weep bitter tears over graves in the silent churchyard; but the hope that they shall yet meet in that land where there are no partings has long since dried those tears. Both will often talk over times gone by. Neither can forget the nights spent in the widow's cot. "O Willie," Jack will sometimes say, "but for you I might have been lost—lost for ever! I never so much as dreamt, as I ran careless down our streets, that any one cared for the unkempt ragged boy. Bless you! the older I grow I love you the better. I doubt not you were the instrument in God's hand in winning me; and not only me, but mother and dear Alice (peace to their ashes), from sin and Satan to God and Christ. Let us bow the knee, Willie, and with grateful hearts bless our Heavenly Father for the mercy vouchsafed to us."

* * * *

Reader, you can go and do likewise. In your village, or town, or hamlet, there must be some one who has never yet been inside a school: bring him or her with you. They have souls to be saved even as you have. Jesus loves them as fondly as he loves you. His heart yearns over them; his eye of tender pity looks down upon them. Stretch forth your hand, then, and save them from the evil that is in the world. Ragged though they be, they are welcome. Bring them with you to your Sunday School; win them over to us with kind words and sweet smiles. We want them—Jesus wants them: we look for them—Jesus looks for them. You have a penny to spare: give it with your prayers, and leave the result with God. You have influence: use it on every side, and certain it will be when you grow up to be men and women some Jack or Alice will bless the day you told them you loved them because they had souls to be saved.

Come as thou art, though ragged:
  It's welcome thou wilt be;
Christ's arms are ever outstretched
  Towards poor ones such as thee.
His heart still loves as fondly
  As when this earth he trod:
Come, stand not on the threshold;
  Come in and worship God.

Come, though the feet are shoeless;
  Come, though the head is bare;
Come where the true light shineth:
  It's warmed thou wilt be there.
Come e'er the night's long shadows:
  Lie down beside our door;
Come now, this present moment:
  Loved ones have gone before.

We'll tell thee of the Saviour
  Who left his loved abode,
His Father's sinless mansions,
  The bosom of his God,
And on the cross on Calvary
  Bowed low his head for thee.
Come as thou art, though ragged:
  It's welcome thou wilt be.

Poetry.

LIGHT BREAKING THROUGH THE DARKNESS.

The air is cold, the way is dark and dreary,
The night has come;
I see thee wander, footsore, faint, and weary,
Afar from home.

The stars retire, the clouded skies are weeping
Their chilling tears;
Through the thick mists and shadows slowly creeping,
No dawn appears.

Beset with shapes of evil thronging round thee,
O sorrowing soul!
How canst thou break the spell that now has bound thee
In its control?

No light! No hope! Oh! hear that soft voice calling
In tones of love,
Sweeter than sound of silver streamlet falling
In shady grove.

A Saviour's ear has heard thy mournful story,
It thrilled his heart;
He calls thee;—rise, thou new-made heir of glory,
Bid doubt depart!

Thou hast a Friend; thou art not, sad and lonely,
Condemned to grieve;
That pleading voice is one of mercy only;
Then hear and live.

Look upward! lo, the banquet-hall is lighted,
Its radiance see;
The feast is spread, the white-robed guests invited,
All, all for thee.

THE ORPHAN BOY.

Cold, and wet, and weary, in yon ally dim
Sits a little orphan: oh, be kind to him!
Take him to your bosom, love him as your boy:
When the babe was born mother felt no joy.

Father, once so loving, now sought strife and din:
Hearts are never happy steeped in crime and sin.
On that bright May morn, sunshine overhead,
See the drunkard, leaning near the mother's bed.

* * * *

Seven long years are gathered to the past since then—
Years of joy and sorrow, ne'er to come again;
Neath the sod sleeps mother, free from strife and din,
But, alas, the father drinks the dregs of sin.

Homeless now, and friendless, Willie walks the street,
Cold, and wet, and weary, bare his little feet:
By the love the Saviour feels towards sinful men,
Save the little orphan out of yonder den.

Tell him of that heaven where his mother's gone,
Where are friends the truest, though earth gave her none;
Lead him to the Saviour by the cords of love:
Oh, to win but one soul to the realms above!

Correspondence.

PRAYER THE TEACHER'S LEVER.

To the Editor of the Ragged School Union Magazine.

SIR,—Archimedes said, "Give me a fulcrum on which to place my lever, and I will move the world." What he, as a man versed in physical science, intimated could be done were there no unconquerable "if" to render it impossible, the Christian, as a man of spiritual discernment, can affirm of the moral world, without the impossible "if" of the Grecian philosopher. For Christ being the true spiritual fulcrum, prayer is a lever whereby Omnipotence itself can be moved. Hence the poet did not wander into the regions of dream-land when he said,—

"Prayer moves the arm that moves the world."

How the good old Hebrew Scriptures teem with illustrations of this great fact that believing prayer is omnipotent. Yes, whether it be Moses and Abraham, or Hannah and Ruth, who are too earnest to withstay prayer until their petition is granted, it has ever been found that prayer is the only lever whereby the moral world can be uplifted.

Nor is this fact restricted to Biblical times. But fulfilled prayer—as in the cases of Franké and Muller—may be regarded as a standing miracle to show the futility of the objections to Bible miracles on the part of the Colensos, Stanleys, Jowetts, and their Deistical compeers of these latter days. For, in one word, prayer evinces that God *still* works in this world, and that, too, in harmony with the Spirit-taught yearnings (Rom. viii. 26, 27) of his children. But if any one yet doubts this fact, he has only to scan the records of Ragged Schools to discover his error—or rather "heresy," seeing that it denies the promise of Christ, "Ask, and ye SHALL receive." Ragged School history, from first to last, is, in fact, simply a narrative of successful prayer. The very idea of penetrating into the unhallowed by-ways of London, and to combat sin in the very spots where "Satan's seat is," would have savoured of fanaticism had the darksome and rough pathways not been previously cleared by prayer. But when prayer, not by fitful starts, but continuously, ascended from hearts fired by love to Christ and hence filled with love of perishing myriads, how speedily the "mountain became a plain" under the levelling blows of these modern Zerubbabels. Hence the hearts of youth which were as unimpressible by ordinary means as the diamond, through long-indulged sin, became softer than wax; and adults whose very countenance indicated how crime had ravaged all physical or moral beauty, gave proofs, by holy words and holier lives, that no case is beyond the limits of redeeming love. Many, too, who were the very terror of their school, have been subdued into the docility of babes when their teachers have prayed *with* them alone. No wonder, then, that a hardened youth once said, "Beat me, turn me out of the school, call me names; but don't

pray with me, teacher, for *I can't bear that!*" Hence I am of opinion, from what has been seen, as well as from what I have heard, that if any Ragged School is not subdued into obedience, it is simply because the amount of work has been greater than the amount of prayer. Work may fail; but true prayer never! For the covenant is to prayer—"Ask, and ye shall receive"—and not to mere work.

The fact that ninety-four Ragged Schools regularly hold teachers' prayer-meetings, show that the majority of Ragged School teachers have accepted the principle that blessing cannot be expected without *united* prayer. Some teachers, indeed, have carried out the practice of united prayer still further. For example, we have often been gratified by hearing that the teachers of Grotto Passage and Hinde's Mews have met together for united prayer. To say the least, by such concerted action they thereby complied with the injunction of the Holy Spirit by his amanuensis Paul "Look not every man on his own things [*school*], but every man also on the things [*schools*] of others" (Phil. ii. 4). Were this more commonly done by adjacent Ragged Schools, there can be no doubt that such exhibitions of brotherly love would tell most powerfully on the classes amongst whom we labour; for it would prove that, so that God blessed Ragged Schools generally, we cared not even though he withheld fruitage from our individual effort or school. For such united meetings would practically show that we are content to be nothing so that Christ is everything.

It would seem from the statistics supplied to the Ragged School Union, that 94 Ragged Schools held 2,776 prayer-meetings in 1861-2; giving an average of 29 per year. These were attended by 1,270 teachers, or 13 per prayer-meeting. As some schools hold a weekly prayer-meeting, it may be inferred that the bulk only assembled once per month for prayer. Now I would suggest that the precedent set by a few Ragged Schools be generally followed, or at least by every Sunday-*night* school. I say Sunday-night school specially, because, from the fact that those juvenile "roughs," who are the very gems of our system, will attend at no other time on the Lord's day, it is obvious that the real Ragged School work is carried on in the evening. Such prayer-meetings need not occupy above half-an-hour. For example, I recently attended one at Jurston Street, New Cut, when four teachers prayed, and portions of four hymns were sung, all within half-an-hour. One benefit accrued from the brevity in prayer thus necessitated; for the praying brethren did not go through the same round of topics, but each rendered prominent some one point in which he felt most interested. Hence, life being given to the various petitions, the souls of all were refreshed after the labours of the evening.

One important benefit which would accrue from holding a prayer-meeting every Sunday evening cannot be omitted; namely, thereby we should in a great measure make up for that want of public worship which so many teachers feel as a deprivation. Others, again, decline their services on Sunday evenings, solely on the plea that by so doing they would be unable to comply with the apostolic injunction, "Forsake not the assembling of yourselves together," as if it were not possible to do this, and yet also to comply with the prior and unrepealed injunction of Christ, "Feed my lambs." For were a prayer-meeting held every Sunday evening, we should really meet

for public worship in its highest form; that is, for that united prayer and praise whereby we have direct communion with our Father in our corporate capacity as members of Christ's body. Nor can we doubt that, with the promised presence of Jesus, both teachers and scholars would receive a still deeper baptism of the Holy Spirit, the sole Lord and giver of life.

"Brethren, pray *for* us"! said that eminently praying man Paul; for he well knew the value of that intercessory prayer which was so beautifully symbolized by the breastplate of the Hebrew high priest, whereon was engraven the names of the twelve tribes. By such prayer we, too, as the anointed priests of God, bear the names of those we love into the true Holy of Holies. But more, even, than this is needed; for we know that hundreds of co-workers, feeling the giant evils they have to fight, are crying in analogous words, "Brethren, pray *with* us." Let us, then, respond to this yearning for God's direct aid, and pray together every Lord's day.

I am, &c.,

Q IN THE CORNER.

Notices of Meetings.

THE "ONE TUN" RAGGED SCHOOL, WESTMINSTER.

The Anniversary Meeting of the above school was held in the school-room, Perkins's Rents, Westminster, on Wednesday evening, June 10th. The Earl of Shaftesbury presided.

The proceedings commenced with prayer, when prizes of money and books with a handsome embossed card were presented to ten boys and five girls for good conduct in their situations: three lads, nearly seventeen years of age, who had all been placed out about the same time, had first-rate characters for honesty, civility, and industry, having been in their respective situations above four years. An abstract of the Report was read by Mr. J. Burnham, Treasurer. It stated that all the various operations were prospering. About 250 children, boys, girls, and infants, were under tuition at the *Day* and *Evening Schools*, but that the attendance at the latter might be greatly increased by voluntary help to assist the paid teachers, as numbers of rough lads were reluctantly excluded. The same thing was mentioned with respect to the *Sunday Schools*, where additional teachers were much needed, several of the present number having been removed by sickness and other causes, and an urgent appeal was made to any who might feel the love of Christ constraining them to come and labour in that portion of the Lord's vineyard. *The Mothers' Meeting* was attended by seventy-eight women, mothers of the children attending the school: it had nearly completed its seventh year, and had given those who conducted it much cause for thankfulness at the blessing vouchsafed to their labours. Fourpence in the shilling is allowed on all the material made up by the women at these meetings. The *Ragged Church* had been well attended by parents and children: some had become communicants and members of churches. Special prayer-meetings were frequently held after the service. The *Band of Hope* numbered above 400 boys and girls, and is held every Wednesday evening. A Penny Bank was connected

with it, with 149 depositors: amount paid in, £35 10s. 1d. The *Lending Library*, consisting of nearly 200 volumes, had been in operation above four years, the books being changed once a fortnight: great care had been taken of them by the children. The amount paid into the *Clothing Club* was £20 16s. The children had also contributed 6s. to the missionary box and 30s. to the Lancashire Distress Fund. The *Working Men's Club and Reading Room*, carried on in a separate building in Duck Lane, had above 400 members. In addition to a Penny Bank, Loan, Temperance, and Sick Societies, and Barrow Club, educational classes were carried on; also a simple unsectarian service of one hour on Sunday evenings, a Bible-class on Thursday evenings, and a prayer-meeting on Wednesday mornings from half-past twelve to one o'clock. And the Report concluded with an allusion to the funds, a little over £1 being in the Treasurer's hands to meet the quarterly payments amounting to about £30.

Mr. EDWARD STEPHENS, the Secretary of the Duck Lane Club, a hawker, then gave an account of the working of the club, and the benefit it had by God's blessing been to him and many others.

The EARL of SHAFTESBURY then said, Nothing but the interest he took in the "One Tun" School could have brought him from a sick bed. He had also to thank some of the girls for a present of a shirt which he had on, so very well made and accompanied by a note extremely well written, and which gave him the greatest pleasure to receive. His lordship then commented on various parts of the Report, particularly on the want of teachers, which he hoped soon to hear had been remedied. He was glad to hear an account so admirably given of the men's effort in Duck Lane: there was no doubt but that the right plan had been hit upon in its management, as working men could manage best for themselves. The improvement of the dwellings of the poor had occupied his attention for many years, as was well known; but it was most difficult to provide healthy accommodation at rents that would meet their requirements; and his lordship concluded a most telling address by suggesting that a fund be raised for giving the poor children a day into the country, promising a contribution to it.

On his lordship's departure, the chair was occupied by Joseph Payne, Esq., who, in some admirable verses (No. 1,869) thanked the girls for a shirt, handing each a silver present with much good advice. "The Spider and the Fly" having been sung by the "One Tun" Band of Hope, addresses were then given by Mr. Tweedie, the Rev. James Rogers, and Mr. David Mackenzie (member of the club), and a vote of thanks to the noble Chairman and Joseph Payne, Esq. (including also the Hon. Secretary and her mother), was moved by the Rev. B. Price, seconded by Mr. Burnham, and supported by Mr. Blaby, and the meeting concluded with the Doxology and the Benediction.

DEPTFORD RAGGED SCHOOL.—A PRESENTATION TO A TEACHER.

A SPECIAL Tea Meeting was held on May 14th, 1863, to present Mr. T. Beck, late Superintendent of the school, with a testimonial.

After tea, T. STONE, Esq., Treasurer, took the chair, when, after singing and prayer, he presented a handsome writing-desk to Mr. Beck, observing that it was the gift of the Committee and teachers only, and was in remembrance of more than fourteen years' earnest service in the school. He further observed that many testimonials were presented in these days, and he once knew a man who gave a testimonial to himself; but he felt this was not an ordinary testimonial, but one that, while it was the spontaneous offering of the teachers of the school to their fellow-teacher, was also a gift that was thoroughly deserved by Mr. Beck, and he could assure him that the respect and esteem of all accompanied it.

Mr. ROBERTS, one of the oldest teachers in the school, assured Mr. Beck and the meeting of the pleasure he had in attending on this occasion, and recalled to mind the state of the school when Mr. Beck first took charge, and contrasted in glowing terms its present condition.

The SECRETARY could not allow this meeting to separate without publicly thanking Mr. Beck for his kind help and assistance. Mr. Beck was a capital man to take a hint: he (the Secretary) never had to make the most trifling suggestion but it was immediately and heartily complied with. He remarked to his fellow-teachers that this evening reminded him of that meeting between Barnabas and the saints at Antioch: the holy joy which "the fellowship of kindred minds" gives, and the encouragement which an earnest, hearty Christian man diffuses around him, they had seen exemplified in the society of their dear friend and late master, and he rejoiced they were not going to lose him altogether, but would still have his valued service on the Sunday.

Mr. GRACE called upon the teachers present to rejoice with Mr. Beck that he had been enabled, by God's strength, to prosecute so successful a career, and recalled to his mind the unspeakable pleasure he has in hearing from all parts of the world of the dear boys he had had under his care.

Mr. WOOD bore his testimony to the firm, kind manner in which Mr. Beck had ruled the school, and remarked on the attachment of the children to him. At this early period of the year few flowers are to be found, but the children evinced their love for their old friend by the bunches of May and buttercups he saw around him.

After a few words from Mr. SMITH (City Missionary), expressing the pleasure he had always had in visiting the parents of the children, and hearing of the kindness of Mr. Beck,—

Mr. BECK, in returning thanks, felt like Aaron, that his words should be few. While surrounded by so many dear friends, he could not forget also those who had been removed—the greater number of those who were connected with the schools when his duties commenced. Teaching, he remarked, had been a great blessing to him, and taught him many lessons of patience and forbearance. He had had many tokens of regard from the children, and seen many instances of a changed heart and new life among them: these, indeed, had been undeserved rewards to his humble teaching, filled as it was with shortcomings, but he never expected such a costly and beautiful present from the Committee and teachers. Should he say he esteemed and loved his kind friends more for this gift? No; it was impossible to do that; but he did indeed thank them, that the sight of that beautiful desk would always recall the most happy, holy recollection of his life. He begged in conclusion to move a vote of thanks to their Chairman. When he looked around the school he could not but call attention to the improvements which their Chairman had made in the building—the handsome skylight, that had made the room so much more light, and the air so much more pure. He was sure all present would join in their vote, which was seconded by the Secretary, and carried unanimously.

The meeting concluded with singing and prayer.

During the evening one of the teachers played several pieces of sacred music on a small harmonium, the gift of a friend of the school.

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
TREASURER.—R. C. L. BEVAN, Esq., Lombard Street, E.C.
HON. SEC.—MR. W. LOCKE. HON. SOLICITOR.—E. JENNINGS, Esq.
SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following Contributions have been received in aid of the Ragged School Union from the 20th of May to the 20th of June, 1863.

General Fund.

	£	s.	d.
Arnet, H., Esq.	1	1	0
Ashmore, General	2	0	0
Atkinson, Mrs. E.	5	0	0
Baker, Colonel Onslow	1	1	0
Barnet, Mr.	1	0	0
Beckford, F. L., Esq.	1	0	0
Beckford, Mrs. W.	1	0	0
Beville, Captain	2	0	0
Burchett, J. R., Esq.	2	2	0
Burn, A., Esq.	1	0	0
Child, Mr. James	0	10	0
Clayton, Mr.	1	1	0
Clements, Rev. H. G. J.	5	0	0
Complin, Miss	1	1	0
Cuff, C., Esq.	1	1	0
Doubleday, Miss	0	10	0
E. F.	15	0	0
Ellis, G. H., Esq.	5	5	0
Focquet, Colonel H.	0	10	0
Forbes, Miss	0	10	0
Geddes, per Miss—			
A. G.	0	5	0
Gordon, Mrs.	0	10	0
Gee, Thomas, Esq.	2	0	0
Grenside, Miss	1	0	0
Guitton, Mrs.	5	5	0
Hawkins, Miss J.	2	0	0
Helyar, Miss	1	2	0
Hill, Mrs.	1	1	0
Hoare, Rev. H.	0	10	0
Hughes, W. H., Esq.	1	1	0
Le Blanc, Mrs.	1	1	0
Legge, R. V., Esq.	1	1	0
Little Boy, A, coll. by	0	0	10
Mackay, J. M., Esq.	3	3	0
Manns, Mrs. A.	0	1	0
Matthew vi. 3	10	0	0
Matthias, Mr. J.	1	1	0
Miller, Mr. G.	1	0	0
Minton, Rev. T. W.	1	0	0
Mocatta, B., Esq.	2	0	0
Murray, Captain V.	1	1	0
Noyes, J., Esq.	1	0	0
Paley, Mrs.	2	0	0
Pamphlin, Miss	0	5	0
Powell, Miss	0	10	0
Prout, Miss E.	0	5	0
Radnor, Right Hon. the Earl of	25	0	0
Reade, Mrs.	0	10	0
Rebbeck, Mrs.	1	0	0
Rowley, Sir C. R.	2	2	0
Saunders, Miss S.	0	10	0
Say, Major H. H.	2	0	0
Seymour, Miss	1	12	9
Scott, S., Esq.	10	0	0
Silver, S. N., Esq.	1	1	0
Slater, Miss	1	1	0
Smith, Miss A.	1	7	6
Stephenson, W. H., Esq.	1	0	0
Stuart, W., Esq.	2	2	0
Townshend, Miss	1	10	0
Trimmer, E., Esq.	5	0	0
Walker, Mr.	1	1	0
Walpole, R. H. V., Esq.	10	0	0
Wilkinson, Miss	1	1	0
Wilkinson, Miss F.	1	1	0
Willis, Mrs. H.	0	10	0
Wimbush, Mrs. H.	1	1	0
Wyon, Mr.	1	1	0
Z.	1	1	0

Refuge Fund.

	£	s.	d.
Scott, S., Esq.	10	0	0

Emigration Fund.

	£	s.	d.
Trimmer, E., Esq.	1	0	0

Excursion Fund.

	£	s.	d.
Hughes, W. H., Esq.	0	10	0
Martin, Sir H.	3	0	0
McAll, Mrs.	2	10	0
Scott, S., Esq.	10	0	0

School Fund, &c.

Bluegate Fields.

	£	s.	d.
A Friend to Ragged Schools, Brighton	25	0	0
Saunders, Rev. M. B.	0	10	0
Williams, Mr. H.	0	10	0

Cripples' Home.

	£	s.	d.
McAll, Mrs.	2	10	0

Hatfield Street.

	£	s.	d.
A Friend to Ragged Schools, Brighton	25	0	0

Lisson Street.

	£	s.	d.
Pritchett, Miss A.	0	10	0

Marygold Street.

	£	s.	d.
Charlesworth, Miss	100	0	0

Rag Brigade.

	£	s.	d.
Burton, Miss	1	1	0
Friend, A, per the Earl of Shaftesbury	50	0	0
Martin, Sir H.	5	0	0
Radnor, Right Hon. the Earl of	25	0	0
Sutton, M. H., Esq.	1	1	0

Ragged Church & Chapel Union.

	£	s.	d.
McAll, Mrs.	5	0	0

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3 ft. wide by 6 ft. 4 in. long	. . . . .	£2	5 0
3 ft. 6 in. „ „	. . . . .	2	10 0
4 ft. „ „	. . . . .	2	15 0
4 ft. 6 in. „ „	. . . . .	3	0 0
5 ft. „ „	. . . . .	3	5 0
5 ft. 6 in. „ „	. . . . .	3	10 0

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